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The Chapters of Acts

Harold Willmington

Liberty University, hwillmington@liberty.edu

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Acts

SECTION OUTLINE ONE (ACTS 1)

Luke opens Acts, his second book, with a review of the ascension of Jesus. The twelve apostles choose Matthias to replace Judas Iscariot.

I. THE ACTION ON THE MOUNT OF OLIVES (1:1-11)

A. The assurance from Jesus (1:1-8)

1. The confirmation (1:1-3)
 - a. The recorder (1:1b): Luke the physician wrote the book of Luke and is the author of the book of Acts.
 - b. The recipient (1:1a): He writes to someone named Theophilus.
 - c. The reason (1:2-3): He writes to confirm the resurrection of Jesus Christ!
2. The command (1:4-5): The disciples (called "apostles" in Acts) are to remain in Jerusalem until they are baptized with the Holy Spirit.
3. The confusion (1:6): The apostles want to know if Jesus will establish his kingdom at this time.
4. The clarification (1:7): Jesus tells them that the Father will determine when that will occur.
5. The commission (1:8): Meanwhile, they are to witness for Jesus in Jerusalem, Judea, Samaria, and throughout the whole world!

B. The ascension of Jesus (1:9-11)

1. The action (1:9): Jesus is taken up before their eyes.
2. The attendants (1:10): Two white-robed men suddenly stand beside them.
3. The assurance (1:11): The two men tell the amazed apostles that Jesus will return someday just as he left!

II. THE ACTION IN THE UPPER ROOM (1:12-26)

A. The prayer meeting (1:12-15): Those present are:

1. The eleven apostles (1:12-13)
2. Mary the mother of Jesus and other godly women (1:14a)
3. The half brothers of Jesus (1:14b)
4. In all, 120 people (1:15)

B. The business meeting (1:16-26)

1. In regard to the defection of Judas (1:16-20)
 - a. The suicide (1:18-19): Luke records graphically how Judas died.
 - b. The Scriptures (1:16-17, 20): Peter quotes from Psalms 69:25 and 109:8, which predicted Judas's death and replacement.
2. In regard to the election of Matthias (1:21-26)
 - a. The conditions (1:21-22): The new apostle has to be a long time believer and one who saw the resurrected Christ.
 - b. The candidates (1:23): Two men are nominated-Barsab bas and Matthias.
 - c. The counsel (1:24-25): The disciples seek God's will in prayer and by casting lots.
 - d. The choice (1:26): The lot falls on Matthias.

SECTION OUTLINE TWO (ACTS 2)

The Holy Spirit comes at Pentecost and fills the believers. Peter, who once denied the Savior out of fear, now preaches boldly to a huge crowd, sharing the gospel. Many respond to his message by believing in Christ, and the new church begins to grow.

I. THE CLOVEN TONGUES (2:1-4)

A. The sounds at Pentecost (2:1-2): Sound like a mighty wind from heaven fills the upper room.

B. The sights at Pentecost (2:3): Tongues of fire appear and settle on the heads of the believers.

C. The speeches at Pentecost (2:4): They all begin to speak in other languages.

II. THE CROWD (2:5-11)

- A. **The men in this crowd** (2:5): Jews have come from over a dozen foreign countries to attend the Feast of Pentecost.
- B. **The marvel by this crowd** (2:6-11): They are amazed to hear their own languages being spoken by the apostles!

III. THE CONFUSION (2:12-13)

- A. **The people in the crowd ask each other, "What can this mean?"** (2:12).
- B. **Some of them say, "They're drunk, that's all!"** (2:13).

IV. THE CLARIFICATION (2:14-21)

- A. **The speaker** (2:14): Peter addresses the crowd.
- B. **The statement** (2:15): "Some of you are saying these people are drunk. It isn't true!"
- C. **The Scriptures** (2:16-21): Peter tells the crowd that the prophet Joel foretold all this (see Joel 2:28-32).
 - 1. Joel wrote concerning the Spirit of God (2:16-18): The Spirit would be poured out on all people.
 - 2. Joel wrote concerning the signs of God (2:19-20).
 - a. Blood, fire, and smoke on earth (2:19)
 - b. The darkening of the sun and moon in the heavens (2:20)
 - 3. Joel wrote concerning the salvation of God (2:21): Anyone who calls on the name of the Lord will be saved!

V. THE CONDEMNATION (2:22-28): Peter now stresses two points:

- A. **The Messiah was crucified by his foes** (2:22-23): Both the Jewish nation and the Roman government are guilty of this crime.
- B. **The Messiah was resurrected by his Father** (2:24-28).
 - 1. The significance (2:24): It is impossible for death to keep Jesus in its grip!
 - 2. The Scriptures (2:25-28): Centuries ago David predicted this (see Ps. 16:8-11).

VI. THE TWOFOLD CONCLUSION (2:29-36)

- A. **Concerning Jesus' resurrection** (2:29-32): David must have had the Messiah's resurrection in mind, for he himself died and was buried.
- B. **Concerning Jesus' exaltation** (2:33-36): Inasmuch as David never ascended into heaven to sit on his throne, he is referring to Jesus in Psalm 110:1.

VII. THE CONVICTION (2:37): God's Spirit now stirs the people's sinful hearts.

VIII. THE COMMANDS (2:38-39): Peter tells the crowd that they must do two things.

- A. **"Each of you must turn from your sins and turn to God"** (2:38a).
- B. **"Be baptized in the name of Jesus Christ for the forgiveness of your sins"** (2:38b-39).

IX. THE CHALLENGE (2:40): Peter urges his listeners to accept Christ.

X. THE CONVERSIONS (2:41): Three thousand people believe and are baptized!

XI. THE COMMUNION (2:42-47): The newly formed church now involves itself in several activities.

- A. **Bible study** (2:42a)
- B. **Prayer and worship** (2:42d, 45-46a, 47a)
- C. **Fellowship** (2:42b)
- D. **Sharing and caring** (2:44, 46c, 47b)
- E. **The Lord's Supper** (2:42c, 46b)
- F. **Signs and wonders** (2:43)

SECTION OUTLINE THREE (ACTS 3)

Peter, filled with the Holy Spirit, heals a crippled beggar and preaches in the Temple.

I. THE MIRACLE (3:1-11)

A. Two consecrated men (3:1): Peter and John go to the Temple to pray.

B. One crippled man (3:2-11)

1. The money he requests (3:2-3): This man, lame from birth, asks Peter and John for money.
2. The miracle he receives (3:4-11)
 - a. The witness of the apostle (3:4-6): Peter commands the cripple in the name of Jesus to walk.
 - b. The worship of the cripple (3:7-8): Walking and leaping, he enters the Temple, praising God.
 - c. The wonder of the crowd (3:9-11): The people are amazed at this.

II. THE MESSAGE (3:12-26)

A. Peter's explanation (3:12-16)

1. He speaks of restoration (3:12-13a, 16): The apostle says that God healed this man to bring glory to his Son, Jesus.
2. He speaks of rejection (3:13b-15a): Israel, however, crucified its own Messiah!
3. He speaks of the Resurrection (3:15b): God brought his Son back from the dead!

B. Peter's exhortation (3:17-26)

1. The divine plea (3:17, 19)
 - a. Why Israel rejected Jesus (3:17): This was done out of ignorance!
 - b. Why Israel should now receive Jesus (3:19): So that they might experience redemption and cleansing.
2. The divine program (3:18, 20-26)
 - a. The prophets (3:22-25): God spoke through Moses, Samuel, and all the Old Testament prophets in regard to this plan of the ages.
 - b. The prophecies involved (3:18, 20-21, 26)
 - (1) Jesus' crucifixion (3:18)
 - (2) Jesus' resurrection (3:26)
 - (3) Jesus' present ministry (3:21)
 - (4) Jesus' second coming (3:20)

SECTION OUTLINE FOUR (ACTS 4)

The religious leaders arrest Peter and John and demand to know by what power they healed the cripple. Peter says it was Jesus' power! Ordered never again to preach about Jesus, the believers pray for courage, and still more people believe.

I. FRUSTRATION (4:1-3)

A. The anger of the Jewish leaders (4:1-2): They are disturbed because Peter and John are proclaiming that there is a resurrection from the dead.

B. The arrest by the Jewish leaders (4:3): Peter and John are seized and jailed overnight.

II. MULTIPLICATION (4:4): In spite of persecution, the number of believers now reaches a new high of 5,000 men!

III. INTERROGATION (4:5-22): Peter and John are questioned by the high priest.

A. First ordeal (4:5-12)

1. Question (4:5-7): "By what power, or in whose name, have you [healed this cripple]?"
2. Answer (4:8-11): "He was healed in the name and power of Jesus Christ."
 - a. The power (4:8-10): Invoking the name of Jesus alone is sufficient.
 - b. The prophecy (4:11): David predicted this (see Ps. 118:22).
 - c. The pardon (4:12): His name and his name alone results in redemption.

B. Private meeting (4:13-17)

1. The dismissal (4:13-15): The two apostles are sent out of the room for a while so the religious leaders can confer together.

2. The dilemma (4:16): The leaders agree that they cannot deny the healing of the cripple, because everyone in Jerusalem is aware of it.
3. The decision (4:17): They decide to call the apostles back in and threaten them.

C. Second ordeal (4:18-22)

1. The threats (4:18, 21-22): The religious leaders warn Peter and John never again to speak about Jesus.
2. The testimony (4:19-20): The apostles respond, "We cannot stop telling about the wonderful things we have seen and heard."

IV. SUPPLICATION (4:23-30)

A. The believers acknowledge God's sovereignty in dealing with his enemies (4:25-28).

1. David wrote of it (4:25-26): See Psalm 2:1-2.
2. The disciples witnessed it (4:27-28): They saw Pilate, Herod, and the Jewish leaders conspire against Jesus.

B. The believers ask for God's strength in dealing with their enemies (4:23-24, 29-30).

V. DEMONSTRATION (4:31): God's mighty power shakes the building!

VI. COOPERATION (4:32-35): The believers sell their possessions and freely share with each other.

VII. EXEMPLIFICATION (4:36-37): A godly believer named Barnabas is singled out as an example of this sacrificial sharing.

SECTION OUTLINE FIVE (ACTS 5)

Ananias and Sapphira lie, and God kills them. The apostles heal many people. They are arrested, but an angel frees them. Again they are arrested and ordered not to speak about Jesus. But they keep preaching, and the church keeps growing.

I. THE PURITY IN THE EARLY CHURCH (5:1-11): Ananias and Sapphira are judged for their sin.

A. The deception by Ananias and Sapphira (5:1-2): This couple lies about the amount of a gift they donate to the church.

B. The discovery of Ananias and Sapphira (5:3-4): Peter finds out what they did and severely rebukes them.

C. The deaths of Ananias and Sapphira (5:5-11)

1. Ananias's death (5:5-6): He falls to the floor dead and is carried out.
2. Sapphira's death (5:7-11): She dies the same way as her husband.

II. THE POWER BY THE EARLY CHURCH (5:12-16)

A. As seen by the signs the apostles do (5:12-14): They do miraculous signs and wonders.

B. As seen by the sick the apostles deliver (5:15-16): Many sick and demon-possessed people are healed.

III. THE PERSECUTION AGAINST THE EARLY CHURCH (5:17-42)

A. The anger of the Sadducees (5:17-18): Filled with envy, they order the arrest of the apostles.

B. The angel of the Lord (5:19-21): A heavenly messenger appears and releases the apostles.

C. The astonishment of the jailers (5:22-26)

1. The prisoners are gone (5:22-24): The gates are still locked and guarded, but the prisoners are gone.
2. The preachers are back (5:25-26): They find the apostles in the Temple courtyard proclaiming Jesus.

D. The accusation by the Sanhedrin (5:27-28): "Didn't we tell you never again to teach in this man's name?"

E. The answer by the apostles (5:29-32)

1. They explain their mission (5:29, 32): "We must obey God rather than human authority."
2. They explain their Messiah (5:30-31).
 - a. "You killed him" (5:30b).

b. "God ... raised Jesus from the dead" (5:30a, 31).

F. The advice of a lawyer (5:33-42)

1. The counsel (5:33-37)
 - a. The identity of the lawyer (5:33-34): He is a highly respected Pharisee named Gamaliel.
 - b. The illustrations by this lawyer (5:35-37): He offers examples of two unsuccessful spiritual revolts in past days.
 - (1) That of Theudas (5:35-36): Theudas pretended to be great, and 400 people followed him. After he was killed, his followers scattered.
 - (2) That of Judas of Galilee (5:37): He was killed, and his followers also scattered.
2. The conclusion (5:38-39): Gamaliel says, "Leave these men alone. If they are teaching and doing these things merely on their own, it will soon be overthrown. But if it is of God, you will not be able to stop them."
3. The consensus (5:40): Gamaliel's advice is accepted. The apostles are flogged, warned, and set free.
4. The commitment (5:41-42): The apostles rejoice that God has counted them worthy to suffer for Jesus, and they continue their witness for him!

SECTION OUTLINE SIX (ACTS 6)

The twelve apostles call a meeting of all the believers and choose seven men to administer a food program for the rapidly multiplying church. One of them, Stephen, is arrested and put on trial.

I. THE SELECTION OF THE SEVEN DEACONS (6:1-7)

A. The complaint to the church leaders (6:1): The Greek-speaking widows feel that the Hebrew-speaking widows are being favored in the daily distribution of food.

B. The conference of the church leaders (6:2-4)

1. Their dilemma (6:2): They want to help but feel they have no time.
2. Their decision (6:3): They determine to select seven men and assign them this task.
3. Their duties (6:4): The leaders believe their ministry should consist of praying, teaching, and preaching.

C. The choice by the church leaders (6:5-7)

1. The individuals (6:5): The men chosen for this task are Stephen, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas.
2. The installation (6:6): The apostles lay hands on the seven and pray for them.
3. The increase (6:7): Soon the number of believers increases, including the conversion of many Jewish priests!

II. THE SLANDER AGAINST THE ONE DEACON (6:8-15)

A. The miracles by Stephen (6:8): He performs great wonders among the people through the power of God.

B. The malice against Stephen (6:9-14)

1. Who (6:9): A group of Jews from the Synagogue of Freed Slaves begins debating with Stephen.
2. Why (6:10): They hate Stephen because they are unable to stand against his Spirit-anointed wisdom.
3. What (6:11-14): They charge Stephen with teaching a twofold blasphemy.
 - a. That Jesus will destroy the Temple of God (6:13a)
 - b. That Jesus will destroy the law of God (6:11-12, 13b-14)

C. The meekness of Stephen (6:15): The council members see that Stephen's face has become as bright as an angel's!

SECTION OUTLINE SEVEN (ACTS 7)

Stephen addresses the council. Jesus appears to Stephen while he is testifying, and the enraged Jewish leaders drag Stephen out of the city and stone him to death. A young man named Saul is one of the official witnesses at the stoning.

I. THE MESSAGE OF STEPHEN TO THE SANHEDRIN (7:1-53): Stephen has been falsely accused

of speaking against the Temple. Now he says that the Temple is not necessary for worshipping the true God!

A. Israel was favored by God before possessing either its Tabernacle or two Temples (7:1-38).

1. As illustrated by the life of Abraham (7:1-8)
 - a. God led him into Canaan (7:1-4).
 - b. God promised him that his seed would possess Canaan (7:5-7).
 - c. God gave him the seal of circumcision (7:8a).
 - d. God gave him Isaac, the heir of the covenant (7:8b).
2. As illustrated by the life of Joseph (7:9-16)
 - a. God protected Joseph the prisoner in Egypt (7:9): God was always with him.
 - b. God promoted Joseph to prime minister over Egypt (7:10-16): God gave him favor with Pharaoh.
3. As illustrated by the life of Moses (7:17-38)
 - a. His first 40 years, in Egypt (7:17-28): God promoted him.
 - b. His second 40 years, in the Sinai desert (7:29): God prepared him.
 - c. His final 40 years, en route to Canaan (7:30-38): God empowered him.

B. Israel was faithless to God after possessing both its Tabernacle and two Temples (7:39-53).

1. They rebelled during the Tabernacle period (7:39-43a, 44-45).
2. They rebelled during the first Temple period (7:43b, 46-50).
3. They are rebelling during the second Temple period (7:51-53): Stephen now utterly condemns his audience with a threefold indictment:
 - a. They are heathens at heart and deaf to the truth (7:51).
 - b. They betrayed and murdered their own Messiah (7:52).
 - c. They are deliberately disobeying God's laws (7:53).

II. THE MARTYRDOM OF STEPHEN BY THE SANHEDRIN (7:54-60)

A. His persecutors (7:54, 57-58)

1. The ones playing an active role (7:54, 57-58a): Some members of the Sanhedrin mob Stephen and drag him out of the city to stone him.
2. The one playing an inactive role (7:58b): Saul of Tarsus watches the coats of the killers.

B. His preview of glory (7:55-56): Stephen sees the glory of God and Jesus standing at God's right hand!

C. His prayers (7:59-60)

1. Stephen prays for himself (7:59): "Lord Jesus, receive my spirit!"
2. Stephen prays for his foes (7:60a): "Don't charge them with this sin!"

D. His passing (7:60b): After he says this, he dies.

SECTION OUTLINE EIGHT (ACTS 8)

After Stephen's death, most of the believers flee, still preaching the gospel. Philip preaches in Samaria and witnesses to an Ethiopian eunuch in Gaza. Simon the sorcerer tries to purchase the Holy Spirit's power and is rebuked by the apostles.

I. SAUL THE PERSECUTOR (8:1-3)

A. He approves the death of Stephen (8:1).

B. He attempts the destruction of the church (8:2-3).

II. PHILIP THE PREACHER (8:4-8, 26-40)

A. His public ministry in Samaria (8:4-8)

1. The person of Philip's message (8:4-5): Philip tells the Samaritans about the Messiah.
2. The power of Philip's message (8:6-8)
 - a. The sick are restored (8:7b).
 - b. The possessed are released (8:6-7a).
 - c. The people rejoice (8:8).

B. His private ministry in Gaza (8:26-40)

1. His message from an angel (8:26): Philip is instructed to go to the Gaza desert.
2. His meeting with a eunuch (8:27-40)
 - a. The charge given to the eunuch (8:27): Candace, Queen of Ethiopia, has entrusted all her riches to him.
 - b. The confusion of the eunuch (8:28-34): Philip finds this man reading from the Scriptures.
 - (1) The passage (8:28): He is reading from Isaiah 53:7-8 and cannot understand what he is reading.
 - (2) The problem (8:29-34): The eunuch asks Philip if the prophet is speaking of himself or someone else.
 - c. The clarification to the eunuch (8:35): Philip preaches the gospel to him!
 - d. The conversion of the eunuch (8:36-37): He confesses that Jesus Christ is the Son of God, and Philip baptizes him.
3. His ministry at Azotus (8:38-40): After the eunuch is baptized, the Holy Spirit immediately catches Philip away and brings him to the city of Azotus, where Philip resumes his teaching as he travels to Caesarea.

III. SIMON THE PRETENDER (8:9-25)

- A. The circumstances** (8:14-17): The Jerusalem church sends two men to help Philip during his Samaritan crusade.
 1. Who they are (8:14): Peter and John.
 2. What they do (8:15-17): They lay hands on new converts so they may receive the Holy Spirit.
- B. The confrontation** (8:9-13, 18-25): Peter and John meet Simon the sorcerer.
 1. The pride of Simon (8:9): He is a sorcerer, arrogant and boastful, claiming to be great.
 2. The popularity of Simon (8:10-11): Many people in Samaria believe his claims because of his magic.
 3. The profession of Simon (8:12-13): Amazed by Philip's miracles, Simon accepts Christ and is baptized!
 4. The perversion of Simon (8:18-19): He attempts to purchase the power to bestow the Holy Spirit to new converts from Peter and John.
 5. The punishment of Simon (8:20-23): Peter warns Simon that he is being controlled by Satan!
 6. The plea of Simon (8:24-25): He begs Peter to pray for him.

SECTION OUTLINE NINE (ACTS 9)

Saul, the great persecutor of the church, receives a vision of Jesus and is blinded by a heavenly light. When he regains his sight, he begins preaching that Jesus is the Son of God! Peter heals a paralyzed man and raises a woman from the dead.

I. ACTIVITIES IN THE LIFE OF SAUL (9:1-31)

- A. Saul's vendetta against the saints of God** (9:1-2)
 1. His hatred for the Jerusalem Christians (9:1)
 2. His hatred for the Damascus Christians (9:2): Saul sets out to persecute believers in Damascus.
- B. Saul's vision of the Son of God** (9:3-9)
 1. The revelation (9:3-6)
 - a. What he sees (9:3): He sees a brilliant and blinding light from heaven.
 - b. What he hears (9:4-6): Jesus says to him, "Why are you persecuting me?"
 2. The results (9:7-9): Saul's traveling companions lead him into Damascus blind, and he consumes neither food nor water for the next three days.
- C. Saul's visitation by the servant of God** (9:10-25)
 1. Events preceding this visit (9:10-16): God appears to a believer in Damascus named Ananias.
 - a. The revelation (9:10-12): God instructs Ananias to go and minister to Saul.
 - b. The reluctance (9:13-14): Knowing Saul's evil past, Ananias is afraid to go.
 - c. The reassurance (9:15-16): God assures Ananias that Saul is now a believer.
 2. Events during this visit (9:17-19): Ananias lays hands on Saul, with a twofold result.
 - a. Saul is healed of his blindness (9:17a, 18a).
 - b. Saul is filled with the Spirit (9:17b, 18b-19).

3. Events following this visit (9:20-25)
 - a. Saul's evangelism in Damascus (9:20-22): He preaches Christ in all the synagogues.
 - b. Saul's escape from Damascus (9:23-25): Upon hearing of a plot against him, Saul leaves for Jerusalem.

D. Saul's validation by the statesman of God (9:26-31)

1. The person (9:26-27): The highly respected Barnabas reassures some fearful Jerusalem believers of Saul's sincerity.
2. The preaching (9:28): Saul preaches the gospel in Jerusalem as he did in Damascus.
3. The plot (9:29-31): After an attempt is made on Saul's life, he departs for his hometown of Tarsus.

II. ACTIVITIES IN THE LIFE OF PETER (9:32-43)

A. He restores a cripple at Lydda (9:32-35).

1. Aeneas the helpless (9:32-33): He is a paralytic who has been bedridden for eight years.
2. Aeneas the healed (9:34-35): Peter raises him from his mat!

B. He raises a corpse at Joppa (9:36-43).

1. The deeds of Dorcas (9:36): This godly woman performed many wonderful works during her life.
2. The death of Dorcas (9:37): She becomes ill and dies.
3. The deliverance of Dorcas (9:38-43): Peter raises her up during her own funeral!

SECTION OUTLINE TEN (ACTS 10)

Peter receives a vision from God, telling him that the Good News is for Gentiles as well as Jews. He goes to the home of Cornelius, a Roman officer, and tells him about Christ. Cornelius and his family believe and are filled with the Holy Spirit.

I. CORNELIUS, RELIGIOUS SINNER IN CAESAREA (10:1-8)

A. His veneration for God (10:1-2): Though unsaved, Cornelius does good works and seeks after God.

B. His visitation from God (10:3-8)

1. The messenger (10:3-4): God sends an angel to him.
2. The message (10:5-8): Cornelius is told to send men to Joppa and fetch Simon Peter.

II. PETER, RELUCTANT SOULWINNER IN JOPPA (10:9-23)

A. The three visions upstairs (10:9-17a): Peter receives a vision that is repeated three times.

1. The contents (10:9-12): He sees a great canvas sheet descending from heaven, filled with all kinds of unclean animals.
2. The command (10:13-16)
 - a. God's order (10:13): "Kill and eat them."
 - b. Peter's objection (10:14): "Never, Lord, I have never in all my life eaten anything forbidden by our Jewish laws."
 - c. God's overrule (10:15-16): "If God says something is acceptable, don't say it isn't."
3. The confusion (10:17a): Peter wonders what all this means.

B. The three visitors downstairs (10:17b-23): Just then the men from Cornelius arrive and request that Peter accompany them to Caesarea.

III. CORNELIUS AND PETER, REDEEMED SAINTS IN CHRIST (10:24-48)

A. The conversation with Cornelius (10:24-35)

1. The reception (10:24-26): Cornelius attempts to worship Peter but is prohibited from doing so.
2. The review (10:27-33): Peter reviews the circumstances that have brought him to Caesarea.
3. The realization (10:34-35): Peter now understands the meaning of his vision-namely, that God doesn't show partiality.

B. The clarification to Cornelius (10:36-43): Peter preaches a sermon.

1. He talks about the message of the gospel (10:36-37): It is the good news of peace through Jesus Christ.
2. He talks about the Messiah of the gospel (10:38, 43).

3. He talks about the ministers of the gospel (10:39-42): Peter says he and the other apostles are eyewitnesses of Jesus' crucifixion and resurrection!

C. The conversion of Cornelius (10:44-48)

1. The heavenly baptizer (10:44-45): Upon Cornelius's belief in Jesus, the Holy Spirit falls upon him.
2. The earthly baptizer (10:46-48): Convinced that Cornelius and his family have received the Holy Spirit, Peter has them baptized.

SECTION OUTLINE ELEVEN (ACTS 11)

Some of the Jewish Christians in Jerusalem criticize Peter for associating with Gentiles. Peter explains that the Holy Spirit has come upon the Gentiles as well as the Jews. Saul and Barnabas preach in Antioch of Syria, with huge results.

I. PETER AND THE CRITICS AT JERUSALEM (11:1-18)

A. The accusation (11:1-3): Peter is criticized by some legalistic Jewish believers for fellowshiping with Cornelius and other Gentiles at Caesarea.

B. The argument (11:4-17)

1. Peter reviews his case (11:4-16): He tells them about his vision from God and his visit to Caesarea.
2. Peter rests his case (11:17): He says God has given the same Holy Spirit to those Gentiles as the Jewish believers had previously received.

C. The acceptance (11:18): Peter's critics believe him and offer praises to God for saving the Gentiles also.

II. BARNABAS AND THE CONVERTS AT ANTIOCH (11:19-30)

A. The Christian assembly at Antioch (11:19-21): A church begins to flourish in the city of Antioch.

B. The Christian associates at Antioch (11:22-30)

1. Barnabas (11:22-24): He is sent by the Jerusalem church to help the new church.
2. Saul (11:25-26): Barnabas brings Saul to Antioch from Tarsus to assist him.
3. Agabus (11:27-30): He is a prophet who issues a warning.
 - a. The revelation (11:27-28): Agabus predicts that a great famine will soon strike the land of Israel.
 - b. The response (11:29-30): Believers in Antioch decide to send relief to those Christians living in Judea.

SECTION OUTLINE TWELVE (ACTS 12)

King Herod Agrippa has the apostle James killed and Peter put in prison. The night before Peter's trial, an angel comes to the jail and frees him! Herod accepts worship from the people of Tyre and Sidon; God strikes him with a sickness, and he dies.

I. PETER'S DELIVERANCE (12:1-19a)

A. The death of James (12:1-2): King Herod Agrippa has James killed with a sword.

B. The deliverance of Peter (12:3-19a)

1. His success in escaping a prison (12:3-11)
 - a. Why his escape takes place (12:3-5): It is because the church of Jerusalem is praying that God will deliver him!
 - b. When his escape takes place (12:6): It is on the eve of his trial.
 - c. How his escape takes place (12:7-11): God sends an angel to loosen his chains and open the prison door.
2. His struggle in entering a house (12:12-19a): Peter arrives at the home of John Mark's mother and knocks on the door.
 - a. The problem (12:12-15)
 - (1) The recognition by Rhoda (12:12-14): A servant girl recognizes Peter's voice and reports the news to the others.
 - (2) The ridicule of Rhoda (12:15): She is accused of being out of her mind and then of

having seen Peter's angel rather than Peter himself.

- b. The persistence (12:16-17): Peter continues to knock and finally is allowed entrance, to the utter astonishment of all.
- c. The punishment (12:18-19a): Herod Agrippa orders the execution of the soldiers who were guarding Peter.

II. HEROD AGRIPPA'S DEATH (12:19b-23): The people of Tyre and Sidon seek and receive an audience with Herod Agrippa.

A. The reason for their meeting (12:19b-20): It is to resolve their differences with him for economic purposes.

B. The results of this meeting (12:21-25)

1. The king's pride (12:21-22): The arrogant ruler accepts the flattery of the crowd when they shout that he is a god and not a man.
2. The king's punishment (12:23): God's angel strikes Herod with a fatal sickness for his blasphemy.

III. THE GOSPEL'S DISPERSION (12:24-25): The Good News spreads rapidly, and many more become believers.

SECTION OUTLINE THIRTEEN (ACTS 13)

Saul sets out on the first great missionary journey, taking Barnabas with him to Antioch of Syria, Cyprus, Perga, and Antioch of Pisidia. Along the way, John Mark joins the team but later abandons the others. Saul changes his name to Paul.

I. PAUL AND BARNABAS IN ANTIOCH OF SYRIA (13:1-3)

A. They are chosen by the Spirit of God (13:1-2): The Holy Spirit tells the Antioch leaders to set these men apart for special service.

B. They are commissioned by the church of God (13:3): The prophets and teachers in the assembly lay hands on the two and send them on their way.

II. PAUL AND BARNABAS IN CYPRUS (13:4-12): John Mark joins the team.

A. The openness to God's Word (13:4-7): Their message is well received throughout the island, especially by the governor, Sergius Paulus.

B. The opposition to God's Word (13:8-11)

1. Elymas's blasphemy (13:8): This false prophet and sorcerer (also called Bar-Jesus) attempts to prevent the governor from accepting Christ.
2. Elymas's blindness (13:9-11): He is blinded by the judgment of God at the hand of Paul.

C. The obedience to God's Word (13:12): The governor becomes a believer.

III. PAUL AND BARNABAS IN PERGA (13:13): John Mark abandons the team.

IV. PAUL AND BARNABAS IN ANTIOCH OF PISIDIA (13:14-52): Here Paul delivers two sermons.

A. First sermon (13:14-43): It is a message concerning the Jewish Messiah.

1. The overview of the Messiah (13:14-37)

a. Historical preparation for his coming (13:14-23): Paul shows from the Old Testament how God prepared the nation from which Christ would come.

- (1) The selection of Israel (13:14-17a)
- (2) The deliverance from Egypt (13:17b)
- (3) The wilderness experience (13:18)
- (4) The conquest of Canaan (13:19)
- (5) The rule of the judges and kings (13:20-23)

b. Homiletical preparation for his coming (13:24-25): John the Baptist served as Jesus' forerunner.

c. Prophetic preparation for his coming (13:26-37)

- (1) Psalm 2:6-9 predicts God will honor the Messiah (13:26-33).
- (2) Isaiah 55:3 predicts God will fulfill in the Messiah the promises given to David (13:34).

- (3) Psalm 16:10 predicts God will not allow the body of the Messiah to see corruption (13:35-37).
 - 2. The offer by this Messiah (13:38-41)
 - a. The repenting sinner is forgiven of sin (13:37-38a).
 - b. The repenting sinner is declared righteous (13:38b-41).
 - 3. The obedience to the Messiah (13:42-43): Many of Paul's audience respond favorably to his message.
- B. Second sermon (13:44-52)**
- 1. Unbelieving Jews (13:44-46, 50-52)
 - a. They reject God (13:44-45, 50-52).
 - b. God rejects them (13:46).
 - 2. Believing Gentiles (13:47-49)
 - a. The foretelling (13:47): Paul says Isaiah predicted this (Isa. 49:6).
 - b. The fulfilling (13:48-49): Many Gentiles accept Jesus.

SECTION OUTLINE FOURTEEN (ACTS 14)

Paul and Barnabas continue on their missionary journey.

I. PAUL AND BARNABAS IN ICONIUM (14:1-7)

- A. The conversions (14:1):** A great number of both Jews and Gentiles respond to the gospel message.
- B. The confirmation (14:3):** Paul and Barnabas spend considerable time here, discipling the new converts.
- C. The contrast (14:4):** Paul's message divides the city in half, some receiving and others rejecting.
- D. The conspiracy (14:2, 5-7):** The two apostles leave after discovering a plot by their enemies to stone them.

II. PAUL AND BARNABAS IN LYSTRA (14:8-20)

- A. The cripple (14:8):** There is a man in Lystra who has never walked.
- B. The command (14:9-10):** Paul orders him to stand up and walk, and he does.
- C. The confusion (14:11-14)**
 - 1. What the people assume (14:11-12): The amazed crowd mistakes the two disciples for gods.
 - a. They think Barnabas is Zeus (14:11-12a).
 - b. They think Paul is Hermes (14:12b).
 - 2. What the people attempt (14:13-14): They prepare to offer sacrifices and worship the disciples.
- D. The correction (14:15-18):** A horrified Paul quickly stops this, pointing out the identity of the true God, for whom they are witnesses.
- E. The conspiracy (14:19-20)**
 - 1. The slander against Paul (14:19a): Some Jews from Antioch and Iconium turn the crowds against the apostles.
 - 2. The stoning of Paul (14:19b-20): Paul is dragged out of the city, stoned, and left for dead, but he gets up and actually walks back into the city!

III. PAUL AND BARNABAS IN DERBE (14:21): Again a large number respond to the gospel message.

IV. PAUL AND BARNABAS BACK IN LYSTRA, ICONIUM, AND ANTIOCH OF PISIDIA (14:22-25): The apostles now minister in a twofold way to the new converts in these cities.

- A. They strengthen everyone in the churches (14:22).**
- B. They select elders for the churches (14:23-25).**

V. PAUL AND BARNABAS BACK IN ANTIOCH OF SYRIA (14:26-28)

- A. They report to their home church (14:26-27).**
- B. They remain (for a long time) in their home church (14:28).**

SECTION OUTLINE FIFTEEN (ACTS 15)

A council is held in Jerusalem to determine whether Gentiles who become Christians must adhere to the old Jewish customs.

I. THE DEBATE IN JERUSALEM (15:1-34): A special council is called by the Jerusalem church.

A. The reason for this council meeting (15:1, 6): There is a disagreement concerning whether saved Gentile believers should be circumcised.

B. The reports during this council meeting (15:2-5, 7-18)

1. The pro-circumcision advocates (15:5): These men were Pharisees before they became Christians.
2. The anti-circumcision advocates (15:2-4, 7-18)
 - a. Paul and Barnabas's defense (15:2-4, 12): They review how God saved many Gentiles apart from circumcision during their recent missionary journey.
 - b. Peter's defense (15:7-11): He speaks of Cornelius's conversion and that of his Gentile household.
 - c. James's defense (15:13-18): He reminds all present that the conversion of Gentiles was predicted by the Old Testament prophet Amos (Amos 9:11-12).

C. The resolution from this council (15:19-34)

1. The decision (15:19-21): James announces that saved Gentiles will not be forced into circumcision and will be encouraged to abstain only from a few activities.
 - a. Eating meat sacrificed to idols (15:20a)
 - b. Engaging in sexual immorality (15:20b)
 - c. Consuming blood (15:20c)
 - d. Eating the meat of strangled animals (15:20d)
2. The delegates (15:22-34): Godly representatives such as Silas and Barsabbas are commissioned to carry letters announcing the council's decision to the various churches.

II. THE DISAGREEMENT IN ANTIOCH (15:35-41): Paul and Barnabas have a sharp disagreement.

A. The reason for this disagreement (15:35-38): Should John Mark accompany the team during the second missionary journey?

1. Barnabas says yes (15:35-37).
2. Paul says no (15:38).

B. The results of this disagreement (15:39-41)

1. Barnabas and John Mark set sail for Cyprus (15:39).
2. Paul and Silas leave for Asia Minor (15:40-41).

SECTION OUTLINE SIXTEEN (ACTS 16)

Paul sets off on his second missionary journey, taking with him Silas and Timothy. Paul and Silas are imprisoned, but God sends an earthquake to loose their chains and open the prison door!

I. THE CIRCUMCISION AT LYSTRA (16:1-5)

A. The recipient (16:3b): Paul circumcises Timothy, who now joins the team.

B. The reason (16:1-3a): Paul does this so as not to offend the Jews, for Timothy's mother is a Jewess, but his father is a Gentile.

C. The results (16:4-5): The expanded team preaches the gospel in surrounding areas with much success.

II. THE CALL AT TROAS (16:6-10)

A. The Spirit tells Paul not to go north or south (16:6-8).

B. The Spirit tells Paul to go west (16:9-10): Paul has a vision of a man from Macedonia pleading with him to come and help the Macedonians.

III. THE CONVERSIONS AT PHILIPPI (16:11-34): The gospel team wins two key people to Jesus and frees one person from a demon.

A. A businesswoman (16:11-15)

1. The place (16:11-13): It occurs at a prayer meeting beside a river.
2. The person (16:14): She is Lydia, a merchant of expensive purple cloth.

3. The proof (16:15): Lydia is baptized as a testimony of her newfound faith.
- B. A slave girl (16:16-21)**
 1. The demon in this girl (16:16-17)
 - a. The money it produces through her (16:16): The demon enables the girl to tell fortunes, earning much money for the girl's masters.
 - b. The message it proclaims through her (16:17): The demon pretends to agree with the message preached by Paul.
 2. The deliverance of this girl (16:18-23)
 - a. The girl is set free (16:18): Paul commands the demon to leave her.
 - b. The apostles are set upon (16:19-23): Paul and Silas are arrested, beaten, and imprisoned.
- C. A prison guard (16:24-34)**
 1. His command (16:24): He is ordered to secure the two prisoners or (most likely) forfeit his life.
 2. His confusion (16:25-26)
 - a. Because of the singing of the prisoners (16:25): He hears Paul and Silas praising God.
 - b. Because of the shaking of the prison (16:26): God sends an earthquake that frees all the inmates.
 3. His consternation (16:27-31)
 - a. What he assumes (16:27): Believing the prisoners have escaped, he prepares to kill himself.
 - b. What he asks (16:28-31): Being assured by Paul that no one has left the prison, he asks how to be saved!
 4. His conversion (16:32-33): Responding to Paul's answer, the jailer and his family are saved and baptized.
 5. His celebration (16:34): With great joy the new convert washes the wounds of the disciples and feeds them.

IV. THE CONSTERNATION AT THE JAILER'S HOUSE (16:35-40)

- A. The authorities' fear (16:35-39):** Upon learning that the men they have beaten and imprisoned are Roman citizens, the city officials apologize to Paul and Silas and beg them to leave the city.
- B. The apostles' freedom (16:40):** Paul and Silas return to the home of Lydia to meet with other believers before leaving town.

SECTION OUTLINE SEVENTEEN (ACTS 17)

Paul and Silas continue on their missionary journey. Paul preaches a sermon in Athens.

I. PAUL AND SILAS IN THESSALONICA (17:1-9)

- A. The faithfulness of the missionaries (17:1-3):** For three Sabbaths in a row, Paul preaches the crucifixion and resurrection of Christ in the Jewish synagogues.
- B. The fruits of the missionaries (17:4):** Some Jews and many Gentile men and women are saved.
- C. The foes of the missionaries (17:5-9)**
 1. The assault (17:5): A mob rushes into Jason's house, where Paul and Silas are staying, in search of the missionaries.
 2. The arrest (17:6a): Unable to find Paul and Silas, the mob drags Jason before the city council.
 3. The accusations (17:6b-9)
 - a. Paul and Silas are charged with troublemaking, and Jason is charged with allowing them to stay in his home (17:6b-7a).
 - b. Paul and Silas are charged with treason (17:7b-9): "They profess allegiance to another king, Jesus."

II. PAUL AND SILAS IN BEREIA (17:10-15)

- A. The openness to God's Word (17:10-12)**
 1. The Bereans research it (17:10-11): They listen eagerly and check the Scriptures.
 2. The Bereans receive it (17:12): Many Jews believe, as do some of the Greek men and women.

B. The opposition to God's Word (17:13-15)

1. The demonstration against Paul (17:13): Some Jews from Thessalonica come to Berea and instigate a riot.
2. The departure of Paul (17:14-15): He leaves for Athens.

III. PAUL (ONLY) IN ATHENS (17:16-34): On Mars Hill, Paul preaches his most famous sermon, identifying the Lord as the "unknown God" the Athenians have been worshipping.

A. The need for this sermon (17:16-17): The entire city is filled with idols.

B. The audience for this sermon (17:18-21)

1. Their identity (17:18a): The crowd consists of two philosophical groups, the Epicureans and the Stoics.
2. Their insults (17:18b): They accuse Paul of babbling or advocating some strange foreign religion when he speaks of Jesus' resurrection.
3. Their idleness (17:21): They spend all their time in useless discussion about the latest ideas.
4. Their invitation (17:19-20): To their credit, however, Paul is invited to address them.

C. The introduction to this sermon (17:22-23)

1. Paul's observation (17:22-23a): "I notice that you are very religious, for as I was walking along I saw your many altars. And one of them had this inscription on it 'To an Unknown God.'"
2. Paul's revelation (17:23b): "You have been worshipping him without knowing who he is, and now I wish to tell you about him."

D. The points in this sermon (17:24-31): Paul reviews the works of the true God in the past, present, and future.

1. Regarding the past (17:24-26, 28-29): He created all things, as testified by:
 - a. The Hebrew account (17:24-26): He is the maker of everything.
 - b. Their own account (17:28-29): One of their own poets said, "We are his offspring."
2. Regarding the present (17:27, 30): He desires to save people if they will do two things:
 - a. Reach out (17:27): He wants people to seek after him.
 - b. Repent (17:30): They are to turn from idols and turn to him.
3. Regarding the future (17:31): God will someday judge the world through Jesus Christ, whom he raised from the dead.

E. The reaction to this sermon (17:32-34)

1. Some mock (17:32a).
2. Some delay (17:32b): They want to hear more later.
3. Some believe (17:33-34).

SECTION OUTLINE EIGHTEEN (ACTS 18)

Paul meets Priscilla and Aquila in Corinth and receives a vision in which God tells him not to be afraid of his enemies. Priscilla and Aquila instruct Apollos at Ephesus.

I. THE ACTIVITIES OF PAUL (18:1-23)

A. Paul in Corinth (18:1-17)

1. The apostle's friends in this city (18:1-3): Paul meets Aquila and Priscilla, who are tentmakers like he is.
2. The apostle's faithfulness in this city (18:4-5): He continually preaches the gospel to Jews and Gentiles.
3. The apostle's foes in this city (18:6, 12-17)
 - a. The unbelieving Jews abuse him (18:6).
 - b. The unbelieving Jews arrest him (18:12).
 - c. The unbelieving Jews accuse him (18:13-17): They bring him before the Roman governor Gallio and charge Paul with blasphemy, but Gallio refuses to try the case.
4. The apostle's fruit in this city (18:7-8): Many are saved, including Crispus, the leader of the Jewish synagogue.
5. The apostle's heavenly Father in this city (18:9-11): God himself reassures Paul in a vision: "Don't be afraid! Keep preaching, for I have many people in this city!"

B. Paul in Cenchrea (18:18): Here he shaves his head and takes a vow.

C. Paul in Ephesus (18:19-21): The apostle's stay here is short, for he plans to observe a special

feast soon to be celebrated in Jerusalem.

D. Paul in Antioch of Syria (18:22): No doubt he gives a report here at his home church.

E. Paul in Galatia (18:23): He begins his third missionary journey.

II. THE ACTIVITIES OF APOLLOS (18:24-28)

A. Apollos in Ephesus (18:24-26)

1. Who he is (18:24): Apollos is an anointed Bible preacher from Alexandria in Egypt.

2. What he knows (18:25-26)

a. The incomplete account (18:25): He knows only what John the Baptist said about Jesus.

b. The complete account (18:26): After hearing Apollos's preaching, Aquila and Priscilla fill him in with all the facts.

B. Apollos in Greece (18:27-28): Here he is greatly used by God in strengthening the churches.

SECTION OUTLINE NINETEEN (ACTS 19)

Paul's third missionary journey takes him to Ephesus, where he preaches and performs many miracles. A riot develops in the city when Paul crosses some idol makers, but the mayor is able to quell the uproar.

I. THE DISCIPLES OF JOHN (19:1-7): Paul meets twelve former disciples of John the Baptist.

A. What he asks them (19:1-2a): "Did you receive the Holy Spirit when you believed?"

B. How they answer him (19:2b-7)

1. The confusion (19:2b): They have never heard of the Holy Spirit.

2. The clarification (19:3-4): Paul brings them up to date concerning Jesus' ministry.

3. The conversions (19:5-7): When they are baptized in the name of Jesus, they receive the Holy Spirit.

II. THE DECLARATION OF THE GOSPEL (19:8-10)

A. The first three months (19:8): Paul preaches the Good News boldly each Sabbath in the synagogue.

B. The final two years (19:9-10): Due to open hostility, he moves to the public hall of Tyrannus and preaches daily.

III. THE DISTRIBUTION OF PRAYER CLOTHS (19:11-12): God so anoints Paul that even a handkerchief of cloth that has touched Paul's skin brings about healing when placed on the sick.

IV. THE DIVINATIONS OF SCEVA'S SONS (19:13-17)

A. The presumption (19:13-14): Seven brothers attempt to cast out a demon, using the name of Jesus as a magical incantation.

B. The penalty (19:15-17): The demon comes out but then jumps on them, beating them severely.

V. THE DEDICATION OF NEW CONVERTS (19:18-20)

A. Who they are (19:18): These new believers have been brought out of the occult through Paul's preaching.

B. What they do (19:19-20): They burn their books on black magic.

VI. THE DECISION OF PAUL (19:21-22): The apostle vows to visit Rome in the near future.

VII. THE DEFENDERS OF ARTEMIS (19:23-41): A riot breaks out in Ephesus.

A. The lecture of Demetrius (19:23-27)

1. Demetrius the tradesman (19:23-24): He employs many craftsmen to make silver shrines of the Greek goddess Artemis.

2. Demetrius the troublemaker (19:25-27): He calls his associates together and lectures them concerning how Paul's preaching is harming to their business.

B. The lunacy of the crowd (19:28-34): Demetrius's fiery speech incites mob action against Paul and his associates.

1. The cry of the mob (19:28-31): They meet in the city amphitheater and for two hours cry out, "Great is Artemis of the Ephesians!"
2. The confusion of the mob (19:32-34): Many simply rush there without even knowing why.
- C. The logic of the mayor** (19:35-41): This intelligent Greek official calms down the mob through four logical arguments.
 1. The divinity of the statue (19:35-36): All the world knows that Ephesus is the official guardian of the image of the goddess Artemis, which he says fell down to them from heaven.
 2. The honesty of the opponents (19:37): The apostles have neither said nor done any punishable thing.
 3. The legality of the matter (19:38-39): Demetrius should pursue any and all grievances through the court system.
 4. The (possible) penalty of the uprising (19:40-41): Unless the mob disperses, the Roman officials may well intervene.

SECTION OUTLINE TWENTY (ACTS 20)

Paul travels to Troas, where a young man named Eutychus falls asleep during one of Paul's sermons and tumbles out of a third story window to his death, but Paul brings him back to life and then continues his sermon!

I. PAUL IN GREECE (20:1-3)

- A. The time** (20:1-3a): He spends three months there.
- B. The treachery** (20:3b): There is a plot by the Jews against his life.

II. PAUL EN ROUTE TO TROAS (20:4-6): He is accompanied by seven associates, including Timothy.

III. PAUL IN TROAS (20:7-12)

- A. The midnight message** (20:7): Paul preaches until midnight.
- B. The mishap** (20:8-9): A young man in attendance named Eutychus accidentally falls to his death from an upper window.
- C. The miracle** (20:10-12): Paul raises him from the dead.

IV. PAUL EN ROUTE TO MILETUS (20:13-16): The apostle is hurrying to Jerusalem for the celebration of Pentecost.

V. PAUL IN MILETUS (20:17-38): The apostle shares his heart with a group of select men.

- A. The participants** (20:17): Paul sends for the Ephesian elders to join him at Miletus.
- B. The perspective** (20:18-35): Paul summarizes the gospel ministry in a threefold manner.
 1. He reviews the past (20:18-21, 26-27, 31, 33-35)
 - a. Paul reminds them of his uncompromising ministry (20:18-21, 31): For three years he fearlessly, faithfully, and tearfully preached Christ among them.
 - b. Paul reminds them of his faithful ministry (26:26-27): He has always been faithful in declaring God's Word, so no one's damnation can be blamed on him.
 - c. Paul reminds them of his unselfish ministry (20:33-35).
 - (1) What he does (20:33-35a): He fully supports himself, taking money from no one.
 - (2) Why he does it (20:35b): He remembers-and challenges them to remember-Jesus' words: "It is more blessed to give than to receive!"
 2. He overviews the present (20:22-25, 28, 32)
 - a. Paul explains (20:22-25): This will be their final meeting, for he will face difficult times ahead.
 - b. Paul exhorts (20:28, 32)
 - (1) "Feed and shepherd God's flock" (20:28).
 - (2) "I entrust to you God and the word of his grace" (20:32).
 3. He previews the future (20:29-30): Paul warns them to watch out for false teachers in the church.
 - a. The iniquity of these men (20:29): They will be like vicious wolves, not sparing the flock.
 - b. The identity of these men (20:30): They will come from the leadership of the church itself.

C. The prayer (20:36-38): When Paul finishes speaking, he kneels and prays for them. After a tearful farewell, he departs for Jerusalem.

SECTION OUTLINE TWENTY-ONE (ACTS 21)

Paul travels to Jerusalem despite prophecies that he will be imprisoned and despite his friends' pleading with him not to endanger his life by going. Sure enough, in Jerusalem Paul is arrested and brought before the city's Roman commander.

I. PAUL ENROUTE TO TYRE (21:1-3)

II. PAUL IN TYRE (21:4-6)

A. The week (21:4a): He stays seven days with some believers.

B. The warning (21:4b-6): The Holy Spirit warns Paul through these believers that trouble awaits him in Jerusalem.

III. PAUL IN PTOLEMAIS (21:7): He is here for one day only.

IV. PAUL IN CAESAREA (21:8-15)

A. The warrior of God (21:8): Paul visits with Philip the evangelist, one of the seven deacons.

B. The women of God (21:9): Philip has four unmarried daughters who have the gift of prophecy.

C. The warning from God (21:10-12)

1. The prophet (21:10-11): God speaks through Agabus, warning Paul of his arrest and imprisonment in Jerusalem.

2. The plea (21:12): Paul's traveling companions and the believers at Caesarea beg him not to go to Jerusalem.

D. The will of God (21:13-15): Realizing Paul is determined to visit Jerusalem, the believers declare: "The will of the Lord be done!"

V. PAUL IN JERUSALEM (21:16-40)

A. The report (21:16-19): Upon arriving Paul reviews for James and the Jerusalem elders the many things God has done among the Gentiles through his work.

B. The rumor (21:20-26)

1. The slander (21:20-22): Paul learns he is being accused of being against the laws of Moses and forbidding the ceremony of circumcision.

2. The suggestion (21:23-26): To counteract this, Paul is advised to shave his head and take a vow in the Temple, and he agrees.

C. The reprobation (21:27-29): An angry Jewish mob attacks Paul in the Temple, believing that he is guilty of two blasphemous acts:

1. That he advocated disobedience to the law of God (21:27)

2. That he brought a Gentile into the Temple of God (21:28-29)

D. The riot (21:30-31): They take Paul outside the city gate and try to kill him.

E. The rescue (21:32-36): Paul is saved from certain death by the commander of the Roman garrison stationed in Jerusalem.

F. The request (21:37-40): After correcting the Roman commander's mistaken notion that Paul is a former Egyptian rebel, Paul asks and receives permission to address the angry crowd.

SECTION OUTLINE TWENTY-TWO (ACTS 22)

Paul addresses the angry crowd but fails to placate them. The Roman commander gives orders to have Paul whipped but withdraws the order when he learns that Paul is a Roman citizen.

I. PAUL STANDS BEFORE AN ANGRY MOB (22:1-21)

A. He speaks concerning his pre-conversion (22:1-5, 20).

1. His background (22:1-3)

a. He was born in Tarsus (22:1-3a).

b. He was trained by Gamaliel (22:3b).

c. He was zealous for God (22:3c).

2. His bias (22:4-5, 20): He hated and hounded Jerusalem Christians (including agreeing with the stoning of Stephen) and was en route to Damascus for the same purpose!

B. He speaks concerning his conversion (22:6-16).

1. His vision of the Son of God (22:6-11)

a. The revelation (22:6-10)

(1) What he saw (22:6): Near Damascus he saw a blinding light from heaven.

(2) What he heard (22:7-10): Jesus gave him a twofold message.

(a) "Why are you persecuting me?" (22:7).

(b) "Go into Damascus, and there you will be told all that you are to do" (22:8-10).

b. The results (22:11): He was led into the city blind.

2. His visit by the servant of God (22:12-16): A godly believer named Ananias ministered to the sightless Paul.

C. He speaks concerning his post-conversion (22:17-19, 21).

1. How God saved him from the Jews (22:17-19)

2. How God sent him to the Gentiles (22:21)

II. PAUL STANDS BEFORE THE ROMAN MILITARY (22:22-29)

A. The anarchy of the crowd (22:22-23): Again the mob turns violent and attempts to kill Paul, forcing the soldiers to secure him in their barracks.

B. The action of the commander (22:24-29)

1. The command (22:24): He orders the apostle whipped, hoping Paul will reveal why the crowd hates him so much.

2. The countermand (22:25-29): He quickly repeals the order upon learning of Paul's Roman citizenship.

III. PAUL STANDS BEFORE THE JEWISH SANHEDRIN (22:30): The apostle is given the opportunity to testify before these leaders.

SECTION OUTLINE TWENTY-THREE (ACTS 23)

Paul speaks to the high council. He wisely turns their attention away from him by referring to the resurrection, which the Pharisees espouse and the Sadducees deny. The Lord appears to Paul and tells him to go to Rome. A plot against Paul's life is thwarted by his nephew.

I. THE COUNCIL (23:1-10): Paul stands before the Jewish Sanhedrin.

A. The assault (23:1-2): After greeting the council members, Paul is struck on the mouth by order of the high priest.

B. The anger (23:3): Not knowing his tormentor's identity, Paul says, "God will slap you, you whitewashed wall!"

C. The apology (23:4-5): Upon learning it is the high priest, Paul apologizes.

D. The argument (23:6-10): A dispute breaks out between the Sadducees and Pharisees.

1. The reason for this argument (23:6-8): Paul boasts of being a Pharisee, knowing this group disagrees with the Sadducees over three issues-the fact of the resurrection, the existence of angels, and the existence of spirits.

a. The Pharisees believe all three (23:6-7, 8b).

b. The Sadducees deny all three (23:8a).

2. The results of this argument (23:9-10): It becomes so violent that Paul has to be removed by the soldiers for his own protection.

II. THE COMFORT (23:11)

A. The Lord appears to Paul that night (23:11a).

B. The Lord speaks to Paul that night (23:11b): "Be encouraged, Paul. Just as you have told the people about me here in Jerusalem, you must preach the Good News in Rome."

III. THE CONSPIRACY (23:12-24)

A. The reprisal against Paul (23:12-15): More than 40 men vow not to eat or drink until they kill Paul.

- B. The relative of Paul** (23:16-22): The son of Paul's sister hears of the plot and reports it to the apostle and the Roman commander.
- C. The removal of Paul** (23:23-24): A detachment of 470 soldiers prepares to transport Paul from Jerusalem to Caesarea.

IV. THE COMMUNICATION (23:25-30): Claudius Lysias, the Roman commander, writes a letter to Governor Felix in Caesarea, explaining why Paul is being sent.

V. THE CONFINEMENT (23:31-35): In Caesarea Paul is kept in the prison at Herod's palace.

SECTION OUTLINE TWENTY-FOUR (ACTS 24)

The Roman governor Felix interrogates Paul, then keeps him in prison for two years.

I. FELIX REVIEWS THE CHARGES AGAINST PAUL (24:1-23)

- A. The defamation by the prosecution** (24:1-9): The Jewish high priest comes to Caesarea from Jerusalem accompanied by a Jewish lawyer named Tertullus, who levels three charges against Paul:
 1. He is a political rebel (24:1-5a).
 2. He is a ringleader of the Nazarene sect (24:5b).
 3. He is a Temple defiler (24:6-9).
- B. The defense by the prisoner** (24:10-21): Paul responds:
 1. He denies charges one and three (24:10-13, 15-20).
 2. He affirms charge number two (24:14, 21).
- C. The deference by the politician** (24:22-23): Not willing to offend the high priest, Felix promises to render a verdict at a later date.

II. FELIX REFUSES THE CHRIST OF PAUL (24:24-25): Both the governor and his wife, Drusilla, hear Paul in a private meeting.

- A. Paul's theme** (24:24-25a): He speaks on righteousness and future judgment.
- B. Felix's terror** (24:25b): The fearful governor responds, "Go away for now. When it is more convenient I'll call for you again."

III. FELIX REQUESTS SOME CASH FROM PAUL (24:26-27): For the next two years, Felix continually visits the imprisoned Paul, hoping (in vain) to receive bribe money.

SECTION OUTLINE TWENTY-FIVE (ACTS 25)

Paul testifies before Porcius Festus, who is Governor Felix's replacement, and Herod Agrippa.

I. FESTUS AND PAUL (25:1-12)

- A. The governor and the plotters** (25:1-5)
 1. Their request (25:1-3): Jewish leaders ask Festus to bring Paul on his visit to Jerusalem, for they plan to kill him en route.
 2. His refusal (25:4-5): Festus declines, saying Paul will remain in Caesarea for his trial.
- B. The governor and the prisoner** (25:6-12)
 1. The accusations (25:6-7): The Jewish leaders bring many charges against Paul but can't prove any of them.
 2. The answer (25:8): Paul pleads innocent to all these charges.
 3. The appeasement (25:9): Anxious to please the Jews, Festus asks Paul to continue his trial in Jerusalem.
 4. The appeal (25:10-12): Paul refuses and appeals to Caesar, and his request is granted.

II. FESTUS AND AGRIPPA (25:13-27)

- A. The information about Paul** (25:13-22): Festus tells the visiting monarch about this famous political prisoner.
 1. The review by Festus (25:13-21)

- a. He talks about Paul's accusers (25:13-19).
- b. He talks about Paul's appeal (25:20-21).
- 2. The request by Agrippa (25:22): The king desires to meet Paul.
- B. The introduction of Paul** (25:23-27): Festus has Paul brought in to stand before the king.

SECTION OUTLINE TWENTY-SIX (ACTS 26)

Paul speaks to King Agrippa.

- I. THE PERMISSION (26:1): Agrippa invites Paul to tell his story.
- II. THE PERSONAL TESTIMONY (26:2-23)
 - A. Paul reviews his life as a religious man** (26:2-11).
 - 1. His activities as a Pharisee (26:2-8): From birth he was very zealous in this strict Jewish sect.
 - 2. His activities as a persecutor (26:9-11): He hated and hounded Christians.
 - B. Paul reviews his life as a redeemed man** (26:12-23).
 - 1. He speaks of his conversion (26:12-14): It occurred on the road to Damascus when Jesus himself appeared.
 - 2. He speaks of his commission (26:15-18): God appointed him to preach repentance and forgiveness of sin to the Gentiles.
 - 3. He speaks of his consistency (26:19-23): In spite of terrible persecution, Paul faithfully obeyed the message of his heavenly vision.
- III. THE PROTEST (26:24-25)
 - A. Festus's accusation** (26:24): The governor interrupts Paul, accusing him of insanity.
 - B. Paul's answer** (26:25): The apostle assures Festus he is speaking only the "sober truth."
- IV. THE PERSUASION (26:26-29)
 - A. Paul to Agrippa** (26:26-27): "Do you believe the prophets? I know you do."
 - B. Agrippa to Paul** (26:28): "Do you think you can make me a Christian so quickly?"
 - C. Paul to Agrippa** (26:29): "I pray to God that both you and everyone here in this audience might become as I am, except for these chains."
- V. THE POSTSCRIPT (26:30-32): After the meeting Agrippa and Festus agree that Paul could be set free had he not appealed to Caesar.

SECTION OUTLINE TWENTY-SEVEN (ACTS 27)

Paul is shipwrecked en route to Rome.

- I. PHASE ONE: FROM CAESAREA TO SIDON (27:1-3)
 - A. The command given to Julius the centurion** (27:1-2): Paul and some other prisoners are handed over to him.
 - B. The compassion shown by Julius the centurion** (27:3): Paul is treated very kindly by Julius and is allowed to visit his friends at Sidon.
- II. PHASE TWO: FROM SIDON TO MYRA (27:4-6): The prisoners are transferred to an Egyptian ship headed for Italy.
- III. PHASE THREE: FROM MYRA TO FAIR HAVENS (27:7-12): Paul warns the centurion not to continue the voyage.
 - A. The reason for Paul's warning** (27:7-10): He knows it is the season for storms on the Mediterranean.
 - B. The rejection of Paul's warning** (27:11-12): The ship's captain and owner determine that the voyage will continue.
- IV. PHASE FOUR: FROM FAIR HAVENS TO MALTA (27:13-44)

A. The fearful storm (27:13-20)

1. The name for this storm (27:13-14): It is called a "northeaster" and refers to a treacherous wind of typhoon strength.
2. The nature of this storm (27:15-20): The wind is so strong and the waves so high that eventually all hope for survival is gone.

B. The cheerful saint (27:21-44): Paul stands before the terrified passengers, assuring them concerning what God had told him on the previous night:

1. The foretelling (27:21-38)
 - a. God says they will all be shipwrecked on an island (27:21-32).
 - b. God says not one person will lose his life, so all should eat and take courage (27:33-38).
2. The fulfilling (27:39-44)
 - a. Shipwreck (27:39-44a)
 - (1) The ship runs aground and begins to fall apart (27:39-41).
 - (2) The soldiers want to kill the prisoners to make sure none of them escape, but the commanding officer forbids it in order to save Paul's life (27:42-44a).
 - b. Safety (27:44b): All make it safely to shore.

SECTION OUTLINE TWENTY-EIGHT (ACTS 28)

Paul and the others who had been on board the doomed ship are treated kindly by the islanders. Paul heals many people on the island. When he finally arrives in Rome, Paul preaches to the Jewish leaders there from his prison cell without resistance.

I. PAUL AT MALTA (28:1-10)

A. The apostle and the people on the island (28:1-6)

1. They first look on him as a murderer (28:1-4).
 - a. The crisis (28:1-3): Paul is bitten by a poisonous snake.
 - b. The conclusion (28:4): The people say, "A murderer, no doubt! Though he escaped the sea, justice will not permit him to live."
2. They finally look on him as a god (28:5-6): When nothing happens to the apostle, they conclude that he is a god of some sort.

B. The apostle and the politician on the island (28:7-10): Paul meets the governor, Publius.

1. Paul heals Publius's father (28:7-8): He is delivered from fever and dysentery.
2. Paul heals Publius's people (28:9-10): Soon the other sick people on the island come and are also healed.

II. PAUL EN ROUTE TO ROME (28:11-14): Paul's ship makes three brief stops on the way to Rome. Paul is encouraged when some fellow believers meet him at one of the ports.

III. PAUL IN ROME (28:15-31)

A. Where (28:15-16): Paul is allowed to live by himself with a soldier to guard him.

B. Who (28:17-29): Paul schedules two separate meetings with the Jewish leaders living in Rome.

1. First meeting (28:17-22)
 - a. His review (28:17-20): Paul introduces himself and the message of the Cross.
 - b. Their reaction (28:21-22): They have never heard of the messenger or his message but want to hear more.
2. Second meeting (28:23-29)
 - a. The revelation (28:23): Many people come to hear Paul speak about Jesus from the Old Testament Scriptures, and Paul teaches from morning till evening.
 - b. The responses (28:24): Some believe, and some do not.
 - c. The reminder (28:25-29): Paul reminds them that their unbelief was predicted by the Old Testament prophet Isaiah (Isa. 6:9-10).

C. When (28:30-31): For the next two years, Paul remains in his rented house, under guard, witnessing to all who visit him.